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BRITANNUS AND AFRICUS;

OR,
AN ATTEMPT

TO INSTRUCT THE

UNTUTORED MIND

IN THE
PRINCIPLES OF CHRISTIANITY;

IN A
COURSE OF CONVERSATIONS,

SUPPOSED TO TAKE PLACE

BETWEEN THE COMPANION OF A MISSIONARY,
AND A NATIVE OF AFRICA.

BY THE AUTHOR OF "SACRED HISTORY," IN
FAMILIAR DIALOGUES, &c."

PUBLISHED FOR THE BENEFIT OF A SOCIETY FOR
PROPAGATING THE GOSPEL AMONG THE
HEATHEN.

Ethiopia shall soon stretch out her hands unto God.

Psalms lxxviii. 31.

And the Isles shall wait for his Law.

Isaiah xlii. 4.

For the Earth shall be full of the Knowledge of the Lord,
as the Waters cover the Sea.

Isaiah xi. 9.

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UNPUNISHED MIND
TO INSTRUCT THE
AN ATTEMPT
OF

IN THE
PRINCIPLES OF CHRISTIANITY
IS A
COURSE OF LECTURES

AND A NATIVE OF ALABAMA
SETTLED IN THE COMPARISON OF A MINORITY
EXPOSED TO THE SAME TREATMENT

THE JOURNAL OF THE
ROYAL ANTHROPOLOGICAL INSTITUTE

APPROVED FOR THE SECRETARY OF THE ARMY
 PROPAGATING THE ARMY
 HEADQUARTERS

[illegible]

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BRITANNUS AND AFRICUS.

CONVERSATION THE FIRST.

B **BRITANNUS**, a little time after his arrival in Africa, is supposed to go out to take a view of Sierra Leone. He is struck with the variegated foliage of the different trees, with the shades caused by the projecting hills and unequal summits; but, above all, with the noble river which washes its shores, which is at least two leagues wide at its entrance, and continues nearly the same breadth for six or seven miles.*

His mind is diverted from these lovely objects, by casting his eyes on a ship at a distance, with a boat full of blacks along-side her. It immediately occurred to him that this must be a slave ship; and, in pensive mood, he pursued his way along the shore, till he was nearly arrived opposite the vessel, when his attention was arrested by a new object, which was a youth of noble mien and intelligent aspect,

B

sitting

* See Matthews's Voyage, page 20, 22.

sitting under a tree, apparently in deep thought, and a trickling tear stealing down his cheek, nor did he perceive Britannus till he was quite close to him, when the youth started, as one in the utmost amazement, and attempted a precipitate retreat; but, Britannus laying hold of him, he fell on his knees, and earnestly intreated that he might not be sold for a slave. Britannus, gently raising him, thus endeavoured to remove his needless anxieties.

Britannus. Your fears are groundless. So far from wishing to make you a slave, I detest the slave trade; and, were you acquainted with the motives which induced myself, and a friend who came with me, to leave our native country, you would be convinced that it is your happiness, and not your misery, that we seek.

Africus. Prove to me that ever white men sought the happiness of black men, and then I will believe you; but (*fixing his eyes on a bush*) look there! you intend to deceive me.

Britannus. I do not know what you mean; I see nothing.

Africus. Look at those two sailors coming from behind that bush; no doubt they belong to you. Farewell father! farewell mother! you have already wept for a lost daughter, now you will weep for your son.

On the men's nearer approach, he was seized with a trembling from head to foot, and, in the greatest agony, fell to the ground.

Britannus.

Britannus. Stand up, and be not afraid; behold in me, your protector and friend.

He had scarce uttered these words, when the sailors came up, and asked Britannus who he had got there. He answered, A friend. They went off, uttering bitter oaths and imprecations, expressive of their disappointment. No sooner were they gone than Africus fell down, embraced the feet of his deliverer, and thus addressed him :

Africus. Can you forgive me, for thinking so unjustly of you ? surely you cannot ; no, you cannot.

Britannus. That I can most freely; and I feel a love for you beside.

Africus. What! white man love black man! surely you are the first; but I fear those men will return and take me.

Britannus. Never fear; I will take you where you will be in safety; follow me.—Now you may sit down and recover yourself; you are on the land of liberty, where none are slaves. In yonder town, which is called Free Town, you may see blacks enjoying the same privileges as whites. Have you never heard of this colony, which was established, for the sake of you blacks, by a number of benevolent persons in England, who detest the traffic in slaves, and have cast in their hundreds and thousands, to open a new source of trade and industry.

Africus. Yes, I have heard of it; but we have

been taught to believe that they will become the general disturbers of the peace, by changing the customs of Africa, that they intend to usurp the power of the chiefs, and in the end to drive us from our lands, and to entice our slaves from their own masters, by giving them refuge in their settlement.* My father has told me not to go among them.

Britannus. What is your father?

Africus. A chief, or king; he lives in one of the farthest towns up the river.

Britannus. Then what was your business at the place where I found you?

Africus. I came with some of my father's people to bring down some slaves to the ship that lays off there, and I was waiting for their return.

Britannus. Why did not you go on board with them?

Africus. Because, since my sister was taken from before my eyes, I cannot bear their screams and groans, when put down into the hold of the ship; it reminds me of her shrieks and cries, when she was seized and dragged away. I could not save her, but ran away to secure myself. My father would have redeemed her, but the ship failed in a few hours. I watch every vessel that arrives, in hopes of seeing those wretches again. My only consolation is in the thoughts of revenging myself upon them.

Britannus.

* See Sierra Leone Reports, page 125.

Britannus. But can your father pursue that horrid traffic, when he himself has suffered by it ?

Africus. All Africa pursues it, and my father is no worse than others. I heard him say, that the King of Sierra Leone had three relations taken away, yet he went on with the trade.

Britannus. But before his death he was convinced of the evil of it, and encouraged the Sierra Leone Company, in order that a stop might be put to the horrid depredations that were committed in this country by all the nations that come here to trade.* And if all your chiefs would determine not to procure slaves as an article of trade, the few that white people could procure by kidnapping on the coast, would not answer their purpose. I am informed, that in the Mandingo and Soofee countries, children are kidnapped by people of a neighbouring, or even of the same village.† How horrid this is ! Surely, you could never sell each other, if you were not lost to all sense of another's woes. Thousands up the country, who have never seen a white man, may justly blame their own countrymen for depriving them of their relations and friends.

Africus. It is a bad thing ! a bad trade ! yet I never before thought of the evil of it ; but have been glad when my father had luck in procuring slaves. We never think of what others feel, it is

B 3

enough

* See Reports, page 72.

† Page 76.

enough for us to feel for ourselves, and they must do as we think to do, take revenge if they can.

Britannus. This all adds to the miserable consequences of the trade, by continually fomenting animosities. Eighty thousand of your people are annually carried off from Africa.* And if you consider all the vile practices that are used to procure them, and the blood that is shed in wars fomented for this very purpose (for it is acknowledged that the Foulahs make war for the sole purpose of procuring slaves); were you for a moment to feel all the misery you bring upon thousands of your fellow-creatures, your soul would be filled with horror.

Africus. I dare say my father never thought of all these things; but I will tell him, and persuade him never more to sell any of our people to the white men.

Britannus. Tell him also, that it is very wicked to do so, and that the Great God is very angry with your people for doing it.

Africus. And is he not angry with your people, who come across the waters, on purpose to fetch us poor blacks? We should never have thought of selling one another, if they had not enticed us to it, by giving us rum and other things.

Britannus. I believe not. Indeed, Africus, God is angry with our vile traders in slaves. They certainly

* See Reports, page 116.

tainly are the original cause of all your miseries, and they wish to keep you in ignorance, that they may still enslave you. I will not call them our people; they are unworthy the name of Englishmen. Go to Free Town, to see what Englishmen are; there you may learn to be free and happy, and to trade, not in the sighs and groans of your countrymen, but in the culture of your fruitful soil; there you will see free blacks cultivating their own lots of land, enjoying equal privileges with the whites. But the night is drawing on; how far have you to go?

Africus. To a neighbouring town; but I fear those men should lay in wait for me. Oh, my dear friend! my deliverer! what shall I do?

Britannus. Go with me, I will find you a lodging with an honest black; then we can have more conversation by the way.

Africus. Were all white men like you, oh, how I should love them!

Britannus. Then I can tell you of one I am sure you will love; for he is a better man than I am; and, out of pure love to you Africans, he has crossed the great Ocean, with a view to instruct you in those things that will make you happy.

Africus. And what did you come for?

Britannus. To accompany my friend.

Africus. And to make me happy? I can now jump for joy. Had I, like my poor sister, been kidnapped,

kidnapped, I should have been in chains; but I am delivered, and by a white man; now I can believe that you mean to make me happy; but I want to know how you loved me in your own country, when you did not see me. I never thought of you, why did you think of me?

Britannus. Because we enjoy a kind of happiness of which you have no knowledge.

Africus. I don't understand you. Have not you made me happy, by delivering me from those wretches?

Britannus. I mean happiness in another world, after you die.

Africus. I never think about another world.

Britannus. But if you don't think of it, and die in your sins, you may be dragged into a world of darkness and torment.

Africus. I shall not like that. What! make me slave when I die!

Britannus. Yes; you may be condemned to a worse slavery than any that can be endured in this life.

Africus. And is this the good news you come over the waters to tell me?

Britannus. My dear Africus, we are come to tell you how you may escape this slavery, and, after you die, inherit everlasting bliss.

Africus. Everlasting bliss! what country is that?

Britannus. It is no country, but happiness that
will

will never end; and this we shall enjoy above (casting his eyes upwards) in heaven, where the Great God dwells, who made the heavens and the earth, and all things therein, you and me, and every living creature.

Africus. Who told you so?

Britannus (*taking a Bible out of his pocket*). I have my information from this book. This book, which we call the Bible, is sent us from God, and we are come to teach it you, that you may know and love God, and be happy.

Africus. Does that book teach white men to curse and swear, and get drunk, and steal black men?

Britannus. No; it tells them, that if they do such wicked things, they shall go to that place of darkness and torment.

Africus. Now I do rejoice that white men are to be punished. I do hate those wicked men that tore my sister from me.

Britannus. But this book will teach you better; it will teach you to love your enemies, and to bless them that curse you, and despitefully use you.

Africus. I will love you, but never, never, those wicked men: I am glad God will avenge us poor Africans.

Britannus. I feel for you, my dear Africus, and wish it was in my power to restore your sister to you.

But

But if God, in his great mercy, should forgive those wicked men that took your sister away, and, when they die, take them to heaven, that happy place I told you of, surely you would rejoice at that.

Africus. No, truly; that is no revenging my cause; make them happy who made me miserable! I will not hear of that, I will not hear of that.

Britannus. But if you won't forgive your enemies, you never will be like the Great God in heaven, who sent his own beloved Son down from that glorious place to die a shameful death to save us sinful men; but we will talk of these things at another time. We are now come to Black Ned's. He is an honest, good man; he will take care of you, and I will be with you in the morning.

Africus. How shall I return your kindness?

Britannus. By loving me as your friend.

Africus. Could I ever have thought that a white man would have asked a black man to love him. The white men that buy slaves treat us like dogs; they call us dogs, scoundrels, and fascals.

Britannus. You have degraded yourselves by the horrid trade you have carried on, and all who are engaged in it are brutish, whether black or white men; I hope that you and other nations will, ere long, see it their interest to discontinue such a cursed traffic, which brings down the wrath of God on all concerned in it.

Africus.

Africanus. Indeed, Britannus, I never will sell any of my countrymen ; but must you go ?

Britannus. My friend will think my absence long, and he needs all the attention which I can give him.

Africanus. What's the matter with him ?

Britannus. He is confined with a fever.

CONVERSATION

CONVERSATION THE SECOND.

Africus. I HAVE been waiting long, Britannus.

Britannus. I am exact to the time I mentioned.

Africus. But I have been thinking about what you said, of God's sending his own Son to die for sinful men ; how did he appear ?

Britannus. He appeared as a man, and lived on this earth about thirty years. This blessed book will tell you the great things he did while on earth, and how he taught the people. His words are good words, and we are come to tell them to you. His life was one act of goodness ; he cured all manner of diseases by the power of his word ; he spake and it was done. But there were wicked men that hated him, and rose up against him, and treated him with scorn and derision, and at last they condemned him to death. They nailed his hands and feet on a wooden cross, in which suffering situation he continued six hours, during which time he prayed, that is, spake to God, in these words : Father, forgive them, for they know not what they do ; and then cried

cried out, "It is finished," and died. Jesus Christ, for that is the name by which he is called, (which means a Saviour,) suffered all this for his enemies, to save them from the wrath to come. For when we were enemies, we were reconciled to God by the death of his Son. What, my dear Africus, do you now think of forgiving your enemies?

Africus. I do not know. I am all surprise! I want to ask question upon question, but know not how.

Britannus. My friend is still confined to his bed, or I would take you to him; for he knows how to instruct you better than I do.

Africus. How should he know better than you?

Britannus. Because he has had more time to attend to those things than I have had; for my employment in my own country was to make useful things of wood, as chairs to sit on, bedsteads to lie on, and boxes for various purposes. I believe I have a small one in my pocket.

Africus. Will you give it me?

Britannus. Most willingly.

Africus. It is very pretty; but how do you open it?

Britannus. See here! by drawing the lid out.

Africus. Oh! here are some beads in it! these I will give to my sisters when I return home. Thank you, Britannus.

Britannus. You seem lost in thought.

C

Africus.

Africanus. I was thinking that what was contained in the box was quite hid from my sight, till you drew the lid aside, and then I could not but see them; and you have told me such things, that I am all astonishment! but why is my mind so shut up? I want to understand all you have said, but I cannot.

Britannus. Your mind is in darkness: your reasoning powers are uncultivated: you are as capable of receiving knowledge as the whites; we are come with the intent of instructing you in the great things of God; and, if it please Him to open your understanding to receive the truths contained in this book, you will see and hear such things as will rejoice your heart.

Africanus. Then, Britannus, I wish you would instruct me. I want to know more about Jesus Christ.

Britannus. After lying three days in the grave, he arose from the dead, and appeared to his friends and followers, and conversed with them. At the end of forty days, in the presence of three hundred of them, he went up into heaven, they gazing at him till he was out of sight.

Africanus. And why did he not stay here always? then I might have gone and seen him; but now I cannot see him, for I cannot get to heaven.

Britannus. He came down from heaven to prepare the way for us; he passed through death to take the sting of death from us and those who love him; and

and when they die, God will send his angels to convey their souls to him; for Jesus Christ has said in this book, Where I am, there shall my people be. In this blessed book he unfolds all his heart to us; he gives us a free invitation, with an assurance that he will cast out none that come to him; and we have left our own country to bring you this good news, that you may come to him, and he will love you freely.

Africus. Did he speak to you to tell me so?

Britannus. Yes; by this book; for, in this blessed book, we are commanded to love our neighbour as ourselves.

Africus. But you could be no neighbour to me, when you was such a great way off.

Britannus. No distance of place can set aside our obligations to each other; for we all sprang from the same parent.

Africus. How can that be? for your father is not my father.

Britannus. But this book informs us of the first man that ever lived; and we all sprang from him.

Africus. Tell me where he lived, and what his name was.

Britannus. There was a time, Africus, when this world, on which we live, did not exist. It is near six thousand years since the Great God made the heavens and the earth, the sun, moon, and stars. He clothed the earth with grass, trees, herbs, and

flowers; he made the beasts of the earth, the birds of the air, and the fishes of the sea. He also made man in his own image, that is, holy and good; and, that he might not be alone, he made the woman also: the man was called Adam, and the woman Eve.

Africus. How long was God in doing all this?

Britannus. Six days; and on the seventh he rested, to set us an example to rest from all our worldly employments every seventh day, which we do, spending that day, which we call the Lord's day, in adoring and praising our God for all his goodness to us.

Africus. You worship God; but we fear the devil. We pray to the devil not to hurt us.

Britannus. My dear Africus, that is a vain prayer; for the devil is such a very wicked spirit, that he delights in nothing more than tormenting us.

Africus. Do you know the devil? what is he?

Britannus. A wicked angel, who, with many more, rebelled against God, who cast them out of heaven, and sent them down into hell, the place I told you of. There they dwell in darkness, horror, and despair, in a lake of fire and brimstone: and God has said in this book, that all that forget him shall also be turned into hell. We know the devil to our sorrow; for, ever since the creation, he has been continually at work to draw man from his obedience to God. Thus he did with our first
parents,

parents, Adam and Eve, whom, I have just informed you, God made in his own image, and placed them in a garden. Here they were holy and happy : they knew no sorrow ; they lived under the smiles of God, who used to come down and converse with them. And God gave them dominion over every living creature, and denied them the enjoyment of nothing but one tree, which stood in the midst of the garden, which they were not to touch ; for, in the day they ate thereof, God assured them they should die. The devil, being miserable himself, cannot bear to see others happy ; and he determined to make them as wicked as himself : he therefore tempted them to disobey God. They were deceived by his lies, ate of the tree, and brought down upon themselves the judgment which God had denounced against them. The earth was cursed for their sakes, and brought forth thorns and thistles ; the beasts became evil in their dispositions ; nature was changed when man fell ; they themselves became unholy, and not fit to converse with God, as they used to do, but became like unto the devil, prone to commit all wickedness with greediness. They lost that purity and holiness of mind in which they were created ; and the thoughts and imaginations of their hearts became vain ; they had neither will nor power to keep the commandments of God, and worship him in spirit and in truth ; and every one of the fallen race of Adam must have been slaves to the devil for ever,

'if God had not displayed his mercy in promising a Saviour, who, in his own time, came to fulfil on our behalf that law which we had broken. This was that Jesus that I told you of yesterday. He who knew no sin was punished for our sins: the iniquities of us all were laid upon him.

Africus. But did not Jesus die a long time ago?

Britannus. Yes; above seventeen hundred years ago.

Africus. How could he know my sins and your sins?

Britannus. Because all things are open to the mind of God; and Jesus, being God as well as man, knows all things, from the beginning to the end of time.

Africus. Did God know that I should be black and you white?

Britannus. Certainly; nothing comes to pass by chance. God ruleth over all, whether men perceive it or not. He ordained that you should be born in Africa, and I in Britain.

Africus. How can you know all these things? Do you see God and talk to God?

Britannus. It is in this blessed book that the mind and will of God is discovered to us.

Africus. I wish I knew all these great things, which the people in your country all know, and all understand.

Britannus. We have reason to lament that numbers

bers in our country are very ignorant, and pay but little attention to the Bible; and many read it so carelessly. that they do not understand it; for they seek not for that teaching which cometh from God; and no one can understand this blessed book aright, except he is taught of God.

Africus. I have no understanding in these things. I wish God would teach me.

Britannus. Then, my dear Africus, you will be taught aright.

Africus. Tell me more out of that book.

Britannus. I cannot stay longer with you now, but I will see you again to-morrow.

CONVERSATION

CONVERSATION THE THIRD.

Africus. **I** WANT to know what became of Adam and Eve.

Brilannus. God turned them out of the garden, where they had enjoyed so much happiness, to till the ground, which now brought forth thorns and thistles. They had children, who grew up in their likeness. Adam and Eve soon saw the fruit of their disobedience; for Cain, their first-born, killed his brother Abel, because he was more righteous than himself; but God gave them another son, whom Eve called Seth. Adam lived till he was nine hundred and thirty years of age, and then died; and his sons died and left their children to succeed them, after which they also died. Thus one generation passeth away and another cometh. As men multiplied, instead of loving and serving God, they departed from him, and became very wicked, so that the earth was filled with violence. And God saw all their evil deeds; and he determined to destroy every living thing from the face of the earth. But
Noah,

Noah, one of the family of Seth, being a man that loved and feared God, obtained favour in his sight.

Africus. But if God determined on destroying all the world, how could he preserve him?

Britannus. With God all things are possible. God ordered him to build an ark, or ship, to save himself and family, in which they were preserved while all the rest of the world was drowned. For the rains descended, and the waters covered the highest mountains, and every living creature perished, except those that were in the ship, which floated in security on the mighty waters.

Africus. How many persons were in the ship?

Britannus. Eight. Noah and his wife, and his three sons and their wives. And they took with them, into the ship, beasts and birds of every kind. And after the waters were stayed and dried up, they came out of the ship; Noah's three sons were named Shem, Ham, and Japheth. From these three the world was re-peopled. At length, they became a great people, and grew proud, and began to build a tower, which should reach up to the clouds. This thing displeased God, and he confounded their language, that they could not understand one another, which caused them to separate and disperse over the world; and their descendants in the different countries to which they went, have talked different languages ever since. After this, the nations of the
earth

earth forsook God, and made gods of their own, of wood and stone, and worshipped them.

Africus. Did God destroy them?

Britannus. No. He left them to follow their own inventions, till the measure of their iniquities was filled up. But he made himself known to Abraham, who was descended from Shem, and continued to worship the true God; and God promised that his family should increase so wonderfully as to become a great nation, who should be separated from other nations to live in the worship and obedience of God.

Africus. Is that your nation?

Britannus. No. They are no longer a nation; yet they are a distinct people, scattered in all nations. They were formerly called Israelites, but now they are called Jews. They are wanderers in the earth, despised and lightly esteemed by all people.

Africus. Why did God cast them off?

Britannus. Because they did not continue to serve God, when he had taught them his will, and had warned them of the danger of neglecting it. But, perhaps, at a future time, I may give you some account of the great things God did for them. He dwelt among them, and did wonders for them; for their sakes he reprov'd kings, and though many times they provoked God by their sins, for which he punished them; yet his loving-kindness he did
not

not utterly take from them, till they had filled up the measure of their sins by crucifying the blessed Jesus. It is a wonderful thing that they should be thus scattered and preserved.

Africus. I suppose it is that all men might hate them for their wickedness in killing Jesus.

Britannus. They have lain thus long under the displeasure of God; and though we ought to hate their sins, yet not their persons. We ought rather to pray for them, that God would restore them to his favour again. And we know that they are thus spared to shew forth the long-suffering of God towards them.

Africus. Will God again receive them into favour?

Britannus. Yes, he will.

Africus. How do you know that?

Britannus. By this blessed book. God raised up among this people prophets, to whom he told his mind and will; and their prophecies are recorded in this book for our instruction and information.

Africus. What is prophecy?

Britannus. It is telling what shall come to pass in future time.

Africus. How do you know they speak true?

Britannus. Because they speak the words of God, who is perfectly acquainted with every thing that is to take place.

Africus. How can we be sure they speak God's words?

Britannus.

Britannus. Can any one but God tell of events that should take place hundreds of years before they come to pass?

Africus. I think not; I am sure I could not.

Britannus. The rise and fall of nations are foretold by the prophets, which have taken place exactly as they said. I cannot go largely into this subject now. But they all spake of Jesus, the Son of God, the promised Saviour. They name the place in which he should be born; they likewise describe his sufferings on earth, and the cruel death he endured from this very people, who had been thus highly favoured of God; all this has come to pass. They also foretold that God would cast off this people as a nation, for their great wickedness in killing his own dear Son, which took place about forty years after the death of Jesus.

Africus. Then God had no people when he cast the Jews off?

Britannus. God never left himself without a people; for he raised up a much greater multitude to serve him, many even from this devoted nation; for when Jesus ascended into heaven, he poured out his Spirit on his friends, who had attended him while on earth. They were called his disciples and apostles. And they had a command from their divine Master to preach the gospel in all nations, beginning at Jerusalem, the city of the Jews, that very city, where
he

he had been tried and condemned; and at one time, while Peter, one of the apostles, was speaking to them of Jesus, whom they had crucified, being the Lord of life and glory, and the only way of salvation, three thousand believed on him, and afterwards many more believed. We have also an account of the travels of the apostles into different nations, and their success among them. From the apostles' days all who profess to believe in Jesus Christ, have been called Christians.

Africus. Do you know, from that book, what God will further do in the world?

Britannus. Yes, we do; for we are therein expressly told that all nations shall serve God; that every knee shall bow to him; that love and goodwill to each other shall possess every breast; that nations shall learn war no more; but that they shall turn their spears into pruning-hooks, and their swords into ploughshares, and that all, from the least to the greatest, shall bow to the sceptre of Jesus.

Africus. What! my country too?

Britannus. Your country as certainly as any other country. Nay, it is expressly said of a country, whose inhabitants are black, * that it should stretch out its hands unto God.

Africus. What, the black men's country talked of in that book! I am glad, I am glad! I will stretch

D

out

* Compare Jeremiah xlii. 23. with Psalm lxxviii. 31.

out my hands unto God. I will pray to God to teach me,—will pray to God to teach all my countrymen to love him.—Now I know all in that book, I will tell my countrymen.

Brianus. I have not told you half, nor a quarter, of the precious things therein contained. But we will talk more on that subject as we have opportunity.

NOTAS CONVERSATION

CONVERSATION THE FOURTH.

Africus. **I** HAVE been thinking, Britannus, how it was that a great nation should rise from one man. Was he king over them?—I have forgot his name.

Britannus. You mean Abraham. He was not a king, but he was renowned for his faith.

Africus. What is faith?

Britannus. Faith is taking God at his word, believing that He will do the thing which he has said he will do.

Africus. And what did God say he would do for Abraham?

Britannus. He told him that he should have a son by his wife Sarah, who was very old, and that from this son should arise a people, for multitude, as the sand on the sea shore.

Africus. Did God tell him so by that book you call the Bible?

Britannus. No. In those early times there was no written word from God, but God used to appear to his chosen people: and, as Abraham was sitting at

his tent door, three angels came to him, in the form of men. By Abraham's manner of speaking to one of them, we can have no doubt but he knew him to be God. Jesus Christ thus appeared to many of his people of old; and he talked to Abraham as a man would to his friend.

Africus. Did he tell him any thing more than about his having a son, and becoming a great nation?

Britannus. Yes. There were some very wicked towns in Abraham's neighbourhood, one of which was called Sodom, where some of his relations lived. And the Lord told him that the wickedness of those places was so great that he was about to destroy them with fire and brimstone. And Abraham said, Wilt thou also destroy the righteous with the wicked? If there should be found fifty righteous therein, wilt not thou spare the city for their sakes? And the Lord said, If I find fifty, I will spare the city for their sakes. And Abraham said, Behold now, I have taken upon me to speak to the Lord, who am but dust and ashes; If there should lack five. The Lord promised that he would not destroy it, if forty and five were found therein. Abraham ventured to plead, if there should be but forty; and again, if there should be but thirty. And the Lord said, He would not do it if he found thirty there. Abraham said, If, peradventure, twenty should be found there. And he said, I will not destroy it for twenty's sake.

And

And Abraham said, Oh, let not the Lord be angry, and I will speak but this once; If ten should be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way.

Africus. I am all wonder and surprise, that God should permit man thus to talk with him! I wish we could converse with God as Abraham did. I wish he would come down now and talk to you and me.

Britannus. Though God does not now visit his people in the same way as he did Abraham, yet we may do as Abraham did; we may converse with God.

Africus. But how do you know that he will hear us?

Britannus. Because he has promised to do so. He has said, Call upon me, and I will hear and answer.

Africus. How can he hear such a great way off? You say God lives in heaven.

Britannus. The heaven of heavens cannot contain him. He is every where: he is nigh unto every one of us, and knoweth our very thoughts.

Africus. If you speak to God, how does he answer you?

Britannus. By various ways: sometimes by his own word, recorded in this book; sometimes by his providence.

Africus. What do you mean by providence?

Britannus. Providence is God's providing for his people; his care over them.

Africus. Now tell me how he answers you by his word?

Britannus. I feel myself a very ignorant creature, as to the things of God, therefore I find it needful daily to beg of God to instruct me; and, when I read this book, I find, to my unspeakable comfort, that God has promised he will, in these words, I will instruct thee, and teach thee in the way which thou shouldst go: I will guide thee with mine eye.

Africus. To be sure that is an answer; but how by his providence?

Britannus. In many ways. I could give you a variety of accounts, how God's people have been delivered and provided for, when they sought the Lord. The word of God abounds with his goodness to his people. The people of Israel were once in imminent danger. They were pursued by an enemy who overtook them, at a place where there was no possible way of escape: the sea before them, mountains on each side, and the enemy behind. In this difficulty, Moses, their leader, cried unto God. And Moses said unto the people, Stand still, and see the salvation of the Lord. And God made them a path in the midst of the sea; he caused the waters to separate, and become as a wall on each side of them, so that they passed over on dry ground.

Africus. But by the same path the enemy might pursue them.

Britannus.

Britannus. So they did. They went in, but never came out; for no sooner had the people of God reached the opposite shore, than the waters, which had fulfilled their Maker's commands, returned with full force on their pursuing enemy, and overwhelmed them in the great deep.

Africus. This was a great deliverance!

Britannus. I could take up the time till midnight in relating similar instances out of this book; but this may suffice for the present, to shew how God provides for his people: for he has promised that those that fear him shall not want any good thing.

Africus. Then who provides for wicked people?

Britannus. God. He giveth his rain to the evil and to the good, to the just and to the unjust: the same rain waters their lands, and makes them fruitful; nay, the wicked often live on the fat of the land, and become the oppressors of God's people. But we shall have more to say on this subject at a future time.

Africus. We have almost forgot Sodom; but to be sure it was spared.

Britannus. No, it was not; for there were not found ten righteous persons in it. One good man, named Lot, and his family, resided there.

Africus. Did he then perish with the rest?

Britannus. No. God knoweth how to deliver the godly, when he cometh to judge the wicked. He sent two angels to Sodom, to tell Lot that the city would be destroyed with fire and brimstone, and that
he

he must escape for his life. And he, and his wife, and his two daughters, went with the angels out of the city. The angels then told them to escape to a little city, called Zoar, which should be spared for their sakes, and cautioned them not to look back; but Lot's wife, heedless of the words of the angels, looked back, and, for her disobedience, was turned into a pillar of salt. And the Lord rained down fire and brimstone on Sodom and Gomorrah, and destroyed them.

Africus. God does not deal thus terribly with all wicked people.

Britannus. Not in this world; but, if they live and die in their sins, everlasting burnings will be their portion. But we will now return to Abraham, who had a son by Sarah, whom he named Isaac. Isaac had two sons, Esau and Jacob. Esau was the favourite of his father, and Jacob of his mother. Isaac, when he became old, thinking his death near, told Esau to prepare him some venison to eat, that he might be strengthened; and then his soul should bless him. Jacob, at the suggestion of his mother, obtained, by craft, the blessing which Isaac had designed for Esau.

Africus. But did not Isaac revoke it?

Britannus. No; for Isaac knew it was from the Lord that he had spoken: but Esau hated Jacob for it, and determined to be revenged, by slaying him as soon as his father was dead.

Africus.

Africus. That was very right; O brave Esau!

Britannus. Ah, my dear Africus! that malignant spirit of revenge still lurks within you.

Africus. So you would let any one rob you of what was your right, and never seek to be revenged. My blood boils! You shall never make me such a pitiful fellow.

Britannus. That man is most truly brave who can forgive injuries. You might conquer your adversary, but the other would conquer himself; and there is more honour in conquering our passions than in slaying men.

Africus. But did Jacob escape?

Britannus. His mother, hearing what Esau threatened, sent Jacob away to her friends, who lived at a great distance.

Africus. Was Jacob a good man?

Britannus. He was afterwards, I am not certain that he was at this time; but if we suppose him to have been so, that does not justify his practising deceit.

Africus. How could he do so base an action?

Britannus. Good people are not always free from bad actions.

Africus. Then God does not notice their sins. If that is the case, we Africans have better notions of God than you have; for we believe God never notices sin at all.

Britannus. Pray, Africus, if you saw me stealing your
your

your neighbour's property, and neither warned me of the evil of my conduct, nor prevented me from doing it, would not you be a partaker in my crime?

Africus. Most certainly I should.

Britannus. Then, by the same reasoning, you make God a partaker in the crimes of all mankind; for his eye is ever present on all the actions of every creature.

Africus. Now, Britannus, you make matters worse. Has God ever warned us of our evil ways, or prevented us from doing evil?

Britannus. In this Bible, God tells us his mind concerning sin, how hateful it is to him, and the punishment he will inflict on them that commit it; to his own people he has said, he will visit their sins with stripes, nevertheless, his loving-kindness he will not utterly take from them.

Africus. But you own that God sees us Africans, and he has never told us any thing about it.

Britannus. But have not you a something within yourselves that tells you certain actions are wicked? For you cannot think it good to steal your neighbour's property, get drunk, commit adultery, and such like things.

Africus. Certainly these things must be wicked.

Britannus. Who implanted the idea of the evil of these things in your minds?

Africus. I never gave it a thought.

Britannus. Was it not God? then, how will it be

be if you act contrary to the good that you know? will it be just or unjust in God to punish you?

Africus. I think it must be just; but you know so much more than I do, that I cannot tell how to talk to you.

Britannus. God will be just to every creature; the God of all the earth will do that which is right; and if he had not prevented you Africans from committing all the wickedness which is in your hearts, you would, long ere now, have destroyed one another. Have you not known, Africus, instances where some of your people have planned to murder such and such persons out of revenge, and have been prevented from doing it?

Africus. I have; their will was to do it, but they were prevented by some chance or accident.

Britannus. Now what you call chance, or accident, we call providence. It was God's care over those persons, that prevented the one from being murdered, and the other from being murderers. Wicked people know not how much they are indebted to God: nay, every good thing they enjoy is from him, though they will not acknowledge it, which will make their condemnation the greater hereafter.

Africus. I thought it was mere chance that brought you and me together; but now you make me think it was God that led your mind to go to the spot
where

where you found me: do you think it was Britannus?

Britannus. Most certainly I do: for there is nothing done by chance. We cannot move a limb without the permission of God.

Africus. I shall ever love you, Britannus, for the great things which you have told me. But I want to know more.

Britannus. We will renew the subject at our next meeting.

CONVERSATION

CONVERSATION THE FIFTH.

Africus. **W**HERE do you think I have been this morning ? Black Ned took me to a place where a great many blacks were met together ; and one of them got up, and talked to them just the same things that you talk to me.

Britannus. This is the day which the Lord has commanded us to keep holy, and we spend it in worshipping God.

Africus. What ! blacks as well as whites ?

Britannus. Yes ; the blacks that know and love God, will keep his commandments. And God has commanded all people to keep holy the sabbath day. Ned will take you again in the afternoon.

Africus. And the children had books, and they sung ; but how could they tell what was in the books ? I have looked in Ned's books, but I can't speak out of them as he does.

Britannus. Both Ned and the children have been taught to read. I will take you to-morrow to the

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schools

schools in Free Town, where you may see three or four hundred children engaged at their books.*

Africus. Where was you this morning?

Britannus. With my friend, who continues very ill; but I intend to hear our black friend in the afternoon.

Africus. But you will stay a little while with me, Britannus, and teach me more of the great things you know.

Britannus. My dear Africus, your thirst after knowledge gives me the strongest sensations of pleasure. What was the last subject of our conversation?

Africus. We were talking about Jacob.

Britannus. Jacob went to Laban, his mother's brother. Laban had two daughters, Leah and Rachel; and Jacob loved Rachel. Laban consented to their marriage, but deceived him by giving him his eldest daughter Leah. Thus God punished him for deceiving his father; for it is said in the word of God, As ye mete unto others, it shall be meted unto you. Jacob then offered to serve him seven years for Rachel, and he gave him Rachel also. These two sisters, out of vexation to each other, gave him their maid servants to be his wives; so Jacob had four wives.

Africus. Then we are like Jacob, having as many

* See Sierra Leone Reports, page 152.

many wives as we like ; so that in this we are not wrong, because the good men of old did so.

Britannus. It does not prove a thing to be right because a good man has done it. We must see whether it is a thing approved of by God. If God thought it most for the happiness of men to have a number of wives, he certainly would have given Adam more than one. Before the coming of Christ, this matter was not fully understood ; but He has absolutely forbid a man to have more wives than one, and has set forth to us the purity and happiness of the marriage state, in the union of two persons who become one in affection and interest. And where the law of marriage, first instituted by God, has been broken, there has been very little happiness. Jacob had continually domestic quarrels in his family. After he had been many years with his father-in-law, and had eleven sons by his four wives, he departed with all his family to return to his own country. Jacob sent messengers to Esau, to inform him of his return, hoping to find favour in his eyes ; but he, without returning any answer, set out to meet him with four hundred men. And Jacob was afraid.

Africus. Jacob must flee again, or be cut to pieces, he and all his children.

Britannus. No, he did not flee ; for he undertook this journey at the command of God ; therefore he did not turn back ; but he took methods to appease

his brother's anger, by sending forwards presents of herds and cattle : and he arranged his family in order to meet him ; the maid servants and their children first ; Leah and her children next ; and, last of all, his beloved wife Rachel, and her son Joseph.

Africus. Why did he thus place them ?

Britannus. That if Esau should slay the first company, the others might escape ; yet he did not trust to all this, but made his cause known to God, and prayed to God to deliver him from the hand of his brother ; and the Lord heard his prayer, and changed his name from Jacob to Israel. In the morning he saw Esau and his four hundred men. And Jacob went on before his family. And Esau ran to meet him, and fell on his neck, and kissed him : and they both wept. And he said, Whose are those with thee ? Jacob answered, The children which God hath graciously given me. Esau offered to accompany him the rest of the journey, which Jacob declined, as it would detain him too long ; for they travelled slowly on account of the children and cattle. Thus they parted amicably. Now, my dear Africus, tell me freely, whether you really think Esau would have appeared more amiable if he had slain his brother ? Would it have been a lovely sight, to have seen a brother weltering in his blood, and the mothers and children scattered up and down, a prey to the sword of his followers ?

Now,

Now, just view him standing among the mangled bodies, satiating his revenge !

Africus. Stop, Britannus ! This touches me too closely. I never took such a view of the consequences of revenge ; and I own he looks more lovely embracing his brother.

Britannus. You see how God can subdue the disposition of man's heart, in answer to the prayer of his people. Jacob and Esau appear ever after to have lived in friendship with each other. Jacob lost his beloved wife Rachel, before he reached his home. She died after presenting him with another son, whom his father named Benjamin. Some years after, Jacob had fresh troubles in his family from the disagreement of his children. Joseph was his father's favourite, which made his brethren hate him ; and they determined to get rid of him. One day his father sent him into the field to enquire after their welfare. No sooner did they observe him coming, than they conspired to take away his life. And they seized on him and put him in a pit, intending to leave him there to perish ; but some travellers coming by, they took him up, and sold him for a slave. He was about seventeen years of age.

Africus. That is just as our people do ; if they are offended, they will sell each other for slaves. To what country did they take him ?

Britannus. Into Egypt ; and sold him to the captain of the king's guard : but God was with

him: and every thing which he put his hands to prospered; so that he was highly esteemed by his master, who committed every thing to his care. But his master's wife strove to draw him from the path of virtue, but could not prevail: for he said, How can I do this great wickedness, and sin against God? This excited his mistress's hatred; and, to take full revenge, she accused him to her husband of attempting to commit that crime which his soul abhorred. And his master cast him into prison.

Africus. But how was it, Britannus, that God should let him, who was innocent, be cast into prison? He could have prevented it:

Britannus. God meant to do him good by it; for we have an assurance in this book, that all things shall work together for good to them that love God. In the history of his people this promise is confirmed,

Africus. Tell me how it was fulfilled to Joseph?

Britannus. The blessing of God was with him, and he found favour with the keeper. Some time after, there was committed to the same prison, the king's chief butler and baker. They each dreamed a dream, which Joseph interpreted; three days after which, the butler was restored to his office, and the baker was hanged, as Joseph had predicted. Two years after, the king had two dreams, which none of the wise men of Egypt could interpret. Then the butler informed king Pharaoh of Joseph, who had interpreted his and the baker's dreams. The king

king immediately sent for Joseph, and said unto him, I find thou understandest and canst interpret dreams. Joseph answered the king, saying, It is not in me : God shall give Pharaoh an answer of peace. The king then told him his dreams : That, as he was standing by the river, seven fat-fleshed kine arose, and after them seven lean kine, which devoured the fat kine. The other dream was of seven ears of good corn, and after them sprang up seven ears of thin corn, which devoured the good ears. And Joseph said, The dreams are one. God hath shewed Pharaoh what he is about to do : and that the dream was doubled, is, because the thing is established by God ; and God will bring it to pass. The seven good kine and good ears are seven years of plenty, which shall be throughout all the land of Egypt ; and the thin kine and blasted ears are seven years of famine, which shall consume the land ; and the plenty shall be forgotten, on account of the grievousness of the famine. Joseph then advised the king to set a wise man over the land of Egypt, to gather up the corn into store-houses, against the years of famine. And the king set Joseph over all the land of Egypt, and took off a ring from his own hand, and put it on Joseph's hand, and arrayed him in vestures of fine linen, and made him ride in his second chariot.

Africanus. Who could have thought that all this should have arisen from his being put in prison ! how happy

happy it would have made his father if he could have known it!

Britannus. His brothers had made his father believe that he was dead : for they had taken his coat from him, and killed a kid, and dipped it in the blood, and carried it to their father, who, on seeing it, said, Joseph is no more; some evil beast hath devoured him. And he mourned for him.

Africus. But that was better than the painful thought of what he might be suffering in a distant country. Ah, my sister! perhaps you may now be sick! no kind mother, father, sister, or brother, to attend you! no; you are torn from all these! but perhaps you have sunk under your woes, and are no more!

Britannus. My dear Africus, do not dwell on this painful subject. But let us return to Joseph, who stored up corn in the years of plenty : and when the famine came on, he sold out of the store-houses to the people. And the famine extended to the land of Canaan. Then Jacob sent his sons down into Egypt to buy corn. And when Joseph saw them he knew them immediately, but did not make himself known to them, till the second time of their coming. Then, instead of reproaching them for selling him, he told them not to be grieved or angry with themselves that they sold him; for God had sent him before them to preserve their lives; that there yet remained five years of famine;
and

and that he would nourish them and their children, if they would come to Egypt.

Africus. What a forgiving temper! I fear I could not act so: if the wretches that took my sister were before me, I should be ready to pierce them through the heart. Forgive me, Britannus: this story forces her on my mind.

Britannus. We will hasten to a conclusion. When the king heard that Joseph's brethren were come, he sent for Joseph, and gave him full authority to send for his father and all his family, and settle them in the best of the land of Egypt. And Joseph appointed Goshen for them. And Jacob came into Egypt, and saw his beloved son Joseph. Jacob lived seventeen years in Egypt. On his death-bed he blessed each of his sons, giving a prophetic description of their descendants. And the children of Israel increased and multiplied.

CONVERSATION

CONVERSATION THE SIXTH.

Britannus. **N**OW, *Africus*, I will perform my promise of giving you an account of the oppressions of the wicked, when power is on their side. After Joseph's death, there arose a king in Egypt, who knew not Joseph. And the Israelites multiplied exceedingly, so that they filled the land, which made this wicked king jealous. And he oppressed them with hard labour to weaken them; but the more they were oppressed, the more they grew and multiplied. And he ordered all their male children to be cast into the river; in which time, Moses was born, but was preserved from being 'drowned by Pharaoh's daughter, who took him and adopted him for her own son; so that he was brought up in Pharaoh's court.

Africus. Did he forget his brethren that were suffering such hardships?

Britannus. He appears to have felt for them: for one day, as he was looking on their burdens, he saw an Egyptian smiting one of them. This roused his indignation.

indignation : and he slew the Egyptian, and hid him in the sand. The next day, he saw two of his own people striving. And he reprov'd him that did the wrong, who replied, Who made thee a prince or a ruler over us? wilt thou kill me as thou didst the Egyptian? From this, Moses feared the thing was known. And when the king heard of it, he sought to slay him. But Moses fled to Midian, where he settled, and continued forty years.

Africus. Then Moses knew nothing more of the oppressions of his people.

Britannus. Not till he was informed of it by God himself, who appeared to him, as he was keeping his father-in-law's sheep on Mount Horeb.

Africus. How did he appear to him?

Britannus. In a flame of fire, out of the midst of a bush : but the bush was not consumed. Moses was gazing in astonishment, to see the bush burn and not consume, when God called to him by name, out of the midst of the bush. And the Lord said, I have seen the afflictions of my people which are in Egypt, and I have heard their cry : I know their sorrows, and am come down to deliver them, to bring them out of the land of the Egyptians, unto a land flowing with milk and honey. Come, and I will send thee unto Pharaoh, that thou mayest bring out my people : for those that sought thy life are dead. But Moses said, Who am I that I should go to bring the children of Israel out of Egypt? The answer God gave him
was,

was, I will be with thee. Moses further enquired what he should say to his people, to satisfy them that the Lord had sent him. God then told him what to say to them, and assured him that they would hearken to his voice; and that he and the Elders of Israel must go in unto Pharaoh; and that they must beseech the king to let them go three day's journey into the wilderness, to sacrifice to the Lord God of the Hebrews.

Africus. The king certainly would not refuse such a request as that.

Britannus. All things are known to God: and he informed Moses, that Pharaoh would not let them go, till he had stretched out his hand, and smote Egypt with all his wonders; and after that, he would hasten their departure. But Moses was still fearful that the people would not believe him. And he had a rod in his hand. And God bid him cast it on the ground: and it became a serpent, and Moses fled. Then God bid him take it up by the tail, and it became a rod in his hand. Moses, still fearful he was not fit for the undertaking, said, O my Lord, I am not an eloquent man, but slow of speech. And the Lord said, Who hath made man's mouth? or, who maketh the dumb, or deaf, or the seeing, or the blind? have not I, the Lord? therefore go; I will be with thy mouth, and teach thee what thou shalt say. You see, *Africus*, how God governs the world; that it is God that acts in his creatures; he rules and guides

guides the powers of man, to perform all his pleasure. Though there may be great difficulties in the way, God will remove all obstacles. This belief has induced my friend and myself to encounter the burning heats of Africa, that we might have an opportunity of imparting to its inhabitants the knowledge of those glorious truths, which are able to make them wise unto salvation.

Africus. Then we shall be like new creatures: for I feel that I was very little better than a brute beast, without any knowledge of God, or love to him. I am sure I knew nothing before I saw you, which upon reflection afforded any pleasure to my mind; and now I am very confused in my thoughts.

Britannus. You are right, Africus, for those who live without God in the world do much resemble the beasts, whose heads are always pointed downwards, to see what they shall eat, and what they shall drink: so worldly men have their whole thoughts bending to the things of this world, and the pleasures thereof; while the children of God soar above: in contemplating of God all their powers expand, and the world appears to them as dross and dung in comparison of the excellency which is in Christ Jesus their Lord.

Africus. Did Moses go and deliver God's message to Pharaoh?

Britannus. He did: and God commanded him to take with him Aaron his brother. But Pharaoh

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would

would not hearken to them, but said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. And Pharaoh increased their burdens; and the Israelites were greatly distressed. Moses complained to the Lord, that, since he had been with Pharaoh, things went worse with his people. But the Lord bade him inform the people, that he would redeem them with a stretched-out arm, and with great judgments, and that they should know that he was the Lord their God, when he had brought them from under the burdens of the Egyptians, and given them that land which he had promised to Abraham, Isaac, and Jacob.

Africus. This must rejoice their hearts.

Britannus. The anguish of their spirits was such, that they could not receive the consolations of these great promises. Pharaoh still refusing to let the people go, God brought on Egypt sore plagues; and though Pharaoh had confidently said, that he would not obey the voice of the Lord, he could not resist his power. This proud king was obliged to intreat Moses to intercede with God, to remove the plagues inflicted on him and his people, promising to grant their request; but, no sooner were they removed than his heart was hardened, and he would not let them go. Then God brought one plague after another, till they amounted to ten in number.

Africus. Pray tell me what the plagues were?

Britannus.

Britannus. The first was turning the water of the river into blood, so that they could not drink it. The second was that of frogs, which came in such abundance that they were on their tables and beds. The third was lice on man and beast. The fourth was swarms of flies, that filled their houses and the whole land.

Africus. Then the children of Israel must suffer with them.

Britannus. God made a difference between his people and the Egyptians, for there were no flies in Goshen. The fifth was a disorder among the cattle, of which numbers died. The sixth touched their own persons; for there were boils on man and beast. The seventh was a dreadful storm of thunder and hail, mingled with fire, which destroyed all that was in the field, both man and beast. The eighth was locusts, which eat up the herbs of the field that the hail had left. The ninth was darkness all over the land of Egypt; and they saw not one another for three days, neither rose any from his place: but the children of Israel had light in all their dwellings.

Africus. What dreadful judgments they endured!

Britannus. But the tenth was still more dreadful. And the Lord commanded Moses and Aaron to collect the children of Israel together, and inform them what he would do unto the Egyptians, That he would slay all the first-born in the land, from the king on the throne to the meanest subject. Then

Moses, by the command of God, ordered that every family of the Israelites should take a lamb, and roast it whole, and eat it with bitter herbs; and that they should take of the blood, and sprinkle it on the side-posts of the door, that the angel whom God should send to destroy the first-born of the Egyptians, seeing the blood, might pass over that door, and not enter to destroy.

Africus. Was that as a charm? for we use charms.

Britannus. No: God has forbidden his people to deal in witchcraft, or charms of any kind. It was not intended to appease the destroying angel; but as a sign appointed by God, that he was to pass over those who dwelt in the houses sprinkled with the blood. It is likewise a lively representation of Jesus Christ, who is called, The Lamb of God, and was slain for us, that those who put their trust in him for salvation, may be preserved from the destroyer of mankind.

Africus. Do you mean the devil?

Britannus. Yes: for he goeth about like a roaring lion seeking whom he may devour.

Africus. Then you are not afraid of the devil; for he will not attempt to do you harm.

Britannus. We have reason to fear him: for those whom he can't destroy he will distress, by drawing them into sin, which makes God angry with them.

Africus. What do you do to keep him away?

Britannus. God has told us what to do. He has bid us resist the devil.

Africus.

Africus. How do you resist him?

Britannus. By drawing near to God in prayer and supplication; for God has promised to draw near to those that seek him: and when God is present the devil flees. But we have wandered from our subject. At midnight the Lord destroyed all the first-born of Egypt: there was not a house in which there was not one dead. Thus God punished Pharaoh and the Egyptians for their cruel oppression of the Israelites.

Africus. And why does not God serve your nation so, for sending people to tear us from our country and beloved relations, and carry us away for slaves? for that is worse than what Pharaoh did.

Britannus. God does not always punish the wicked in this world according to their deserts; for he has reserved a day in which he will judge the whole race of mankind: but plagues ten thousand times worse than any inflicted on the Egyptians, await those who promote or encourage that infernal traffic, if not in this world, in the world to come, unless they repent. But we will proceed in our history. The consternation was general. And the king called for Moses and Aaron by night, and hastened their departure. And the Egyptians gave them whatever they required, being in haste to send them out of the land; for they said, We be all dead men. And the children of Israel journeyed. They were about six hundred thousand men, besides women and children, and a mixed multitude, and

flocks and herds, and much cattle. And the Lord went before them by day in a pillar of a cloud, to lead them by the way, and by night in a pillar of fire, to give them light. And they journeyed till they came to the Red Sea. And Pharaoh repented that he had let Israel go. And he pursued them with a great army, and overtook them at a place in which they could have no way of escape. But, if you recollect, I gave you an account of their passing through the sea on dry ground.

Africanus. I perfectly remember it. Then it was Pharaoh and all his army that were drowned.

Britannus. It was : not one that went in escaped. At our next interview, I will tell you more about the Israelites.

CONVERSATION

CONVERSATION THE SEVENTH.

Britannus. I MEAN not, my dear *Africus*, to give you the whole history of the children of *Israel*. From what I have related, you cannot but ascribe greatness to our God. You must see that his work is perfect; for all his ways are just and without iniquity. You have seen his judgments executed on the wicked. He had now led his people into the wilderness, and separated them from the rest of the world, to be a peculiar people unto himself, a plant of his right hand planting. To this people God revealed his mind and will in religious matters; and from this period religion was established.

Africus. What is religion?

Britannus. A rule of faith and worship.

Africus. What is worship?

Britannus. It consists in adoration, supplication for the pardon of our sins and the supply of our wants, and thanksgiving to God for all his mercies. In this all Christians agree, but in modes they vary; that is, in the manner in which they address God :
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some pray to him standing, others kneeling ; but God has said, Whosoever offereth praise glorifieth me. The Jewish religion consisted much in ceremonies, which were typical.

Africus. Pray tell me the meaning of typical ?

Britannus. It is representing by a figure one thing for another. The Pascal Lamb was a type of Christ.

Africus. Why was a lamb chosen ?

Britannus. There is no animal so generally noticed by mankind as being mild, innocent, and patient, particularly under suffering. Isaiah, an eminent prophet, speaking of Christ in prophecy, says, He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. Jesus, when he was reviled, reviled not again ; but when his enemies had vented their utmost rage on him, he said, Father, forgive them, for they know not what they do. In other places in the word of God, he is mentioned under different similitudes.

Africus. Why was not Jesus spoken of plainly ?

Britannus. Herein is the wisdom of God displayed ; that while he is hid from those that desire not the knowledge of his ways, he is clearly manifested to his own people ; for they, by comparing the types with the original, see to a certainty that Jesus is He of whom the prophets spake : and these prophets living at different times, there could be no collusion, no agreement between them : they each
spake

spake of him in a different manner as they were taught of God; yet all the things they say concerning the Messiah, harmonize and meet in Jesus; so that we cannot be under any mistake.

Africus. If I understand you right, it is like the puzzle I gave you the other day, which is hid only to those who do not know how to put it together; but when once they are shown, they never after are at a loss to make each piece come to its right place.

Britannus. I see you can draw similes, but it is a very just one; for whosoever is taught of God to place scripture with scripture in its proper light, will find it a complete system of knowledge; and if the truths contained in this blessed book are hid, they are hid to those who are lost, who, being blinded with pride and worldly wisdom, never think it worth their while to search into these things: but Christ reveals the mysteries of his kingdom to his own people, who know him and follow him; and where he is, they will be.

Africus. I wonder how we should feel if God was to come and talk with us as he did with Moses!

Britannus. I will tell you how the children of Israel felt when God spake to them; and then I will leave you to judge for yourself. When they were encamped before a great mountain, called Sinai, God informed Moses that he would speak to the people from thence, and that they were to prepare for it. On the third day, in the morning, there were thunders

ders and lightnings, and a thick cloud upon the mountain, and the voice of a trumpet exceeding loud; and all the people in the camp trembled. And Moses led the people forth to meet God: and they stood at the further part of the mountain.

Africus. I almost tremble only to hear of it; but I won't interrupt you.

Britannus. The Lord descended upon it: and the whole mount quaked, and the trumpet sounded long and waxed louder and louder. And God spake all these words, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods but me.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, visiting the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou
hast

thalt to do : but the seventh day is the Sabbath of the Lord thy God : in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the sabbath-day, and hallowed it.

Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife ; nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is his.

And the thundering, and the lightning, and the noise of the trumpet, continuing, the people were afraid, and removed afar off. And they said to Moses, Speak thou with us, and we will hear ; but let not God speak with us, lest we die. Moses encouraged them not to fear ; for God came thus to prove them, that his fear might keep them from sin. These laws, which are ten in number, are as binding to us as if God was now to descend and rehearse them in our ears ;

ears; for they contain our duty to God and our neighbour.

Africus. In what awful majesty God gave these laws! I do not wonder at the people being afraid.

Britannus. But there is a day coming in which he will appear more awfully to the breakers of his holy laws, when he will judge all the world. On that day the trumpet will sound, and the heavens will pass away as a scroll; for we have it from God's own word, that the trumpet shall sound, and the dead shall arise; and the Son of man, that is, Jesus Christ, shall come in the clouds with great power and glory, and all the holy angels with him; and he will sit on the throne of his glory, and before him shall be gathered all nations. And he himself has informed us, that in that day, he will separate the wicked from the righteous; the one he will set on his right hand, and the other on his left: to those on his right hand he will say, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world; and to those on his left, he will say, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal: and there they will for ever dwell with God in uninterrupted happiness.

Africus. I am all astonishment! Is that day near?

Britannus. Jesus Christ has said, Of that day and hour knoweth no man; no, not even the angels in heaven:

heaven ; but that it shall come suddenly, when men least expect it. And many people, when there are great and terrible storms and earthquakes, think the judgment-day is coming.

Africus. And don't you?

Britannus. No: for I know it will not come yet; because the prophecies contained in the bible are not all fulfilled: and every jot and tittle of the word of God must be accomplished.

Africus. Then we need not fear it now.

Britannus. We ought to live the same as if we expected it every hour; for we know not how soon death may come; and as death leaves us, judgment will find us; for there is no repentance in the grave.

Africus. But it is natural to put away the thoughts of what is not agreeable to us; and no one can take pleasure in the thoughts of death.

Britannus. In that, Africus, you are mistaken: for many of the children of God have longed to depart, and be with Christ, which they know to be far better than abiding here. Some have even triumphed in the agonies of death, saying, O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ. And an Apostle says, in the prospect of death, I have fought a good fight, I have finished my course, I

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have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all those that love his appearing. This is a solemn subject, and that your attention may not be drawn from it, we will not proceed any further to-day.

CONVERSATION

CONVERSATION THE EIGHTH.

Britannus. **W**E left the children of Israel removed at a distance from the mount. But Moses drew near to the thick darkness where God was ; and he was with God in the mount forty days and forty nights. And God gave him divers laws relating to their moral conduct ; and also directions to build a tabernacle, that is, a moveable place for worship, like a very large tent, and to make an ark to put therein. And God appointed Aaron and his sons to be priests, to offer sacrifices at the altar.

Africanus. What were they to sacrifice ?

Britannus. Bullocks, rams, and lambs. And God appointed the clothing for the priests, and the ceremonies at the consecrating of them, and the anointing oil, and the perfumes. When God had done communing with Moses, he gave him two tables of stone, written with the finger of God, containing the ten commandments, which I have already repeated to you. And Moses returned to the people. And he made the tabernacle according to

the pattern shewed him in the mount. When it was finished, he reared it up, and put the ark in it, and anointed Aaron and his sons to be priests, to do the service of the tabernacle. And God appeared to Moses in the tabernacle, and the glory of the Lord filled it. The cloud of the Lord was upon the tabernacle by day, and fire by night. When the cloud was taken up, they journeyed; and when it rested, they pitched their tents.

Africus. What was the ark which was put into the tabernacle?

Britannus. A box or chest, in which the law, given them by God, was to be preserved; and over it was a mercy-seat. The law of God was so holy, that is, pure, just, and true, that a sinful creature could not fulfil its precepts.

Africus. Then why were such laws given that man could not perform?

Britannus. Could a holy God give any other than holy laws? that were impossible. But God covered this holy law with a mercy-seat; thus pointing out a remedy, whereby mercy might be manifested to fallen creatures, and the holiness of God's law be preserved.

Africus. I do not fully understand what the remedy was.

Britannus. The justice and holiness of God could not be satisfied, unless the law was wholly and completely kept; and there was none of the fallen race
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of Adam could keep it perfectly : therefore the Son of God undertook to do that for us which we could not do for ourselves, and so redeemed us from its curse. The ark was hid from the sight of the people by a veil. This place, so separated, was called the holy of holies. There God displayed his mercy : and none were to enter therein but the high priest, who went to confess the sins of the people, and make atonement for them once every year. Besides this, they had daily sacrifices : a lamb was offered every morning and evening ; and they had divers washings, on account of ceremonial uncleanness ; for if they did but touch a dead body, they were to wash their clothes, and be unclean till the evening ; and there were many more things by which they were defiled, too numerous to be mentioned now. But God, by these things, intended to shew to us the sinfulness of our nature, and at what a distance sin keeps us from him ; for during those times they were not to come into the house of God.

Africus. Have you a high priest, daily sacrifices, and divers washings ?

Britannus. The ceremonial law was only a shadow of good things to come, and was abolished when Christ was sacrificed for us : for he by one offering hath perfected for ever them that are sanctified, and is set down at the right hand of God, where he ever liveth to make intercession for all that come unto God by him ; and we may now with a

holy boldness enter into the holiest by the blood of Jesus : the veil being thrown aside, we may draw near to him in full assurance of faith.

Africus. Then, if all the ceremonies are abolished, how do you Christians worship God ?

Britannus. We are commanded to worship God in spirit and in truth. The Jewish religion is superseded, that is, set aside, by a more spiritual worship, in which we have immediate access to God through Christ. But the moral law is as binding upon us, as it was upon the Jews ; and the glorious promises, written by the Jewish kings and prophets, are as precious to us now as they were to them, because they are the words of the ever-living God ; for they wrote and spake as they were taught of him.

Africus. Surely Moses must be the greatest man that ever lived !

Britannus. He certainly was highly favoured of God ; but when we look to Jesus Christ, behold a greater than Moses and all the prophets !

Africus. Did Jesus teach the people ?

Britannus. Yes. Jesus spake as never man spake ; as one having authority, yet in that gentle and persuasive manner, as a man would to his friend. I have already given you a short account of his life. One thing which I did not then mention will be worthy of your notice, that though he was born in obscurity, his birth was marked with a dignity far surpassing the pomp of the greatest kings ; for angels were

were sent down from heaven to proclaim it. They were not sent to the great ones of the earth, but to poor shepherds, who were keeping their flocks by night in the field. The angel of the Lord came to them, and the glory of the Lord shone round about them; and they were afraid. And the angel said, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord. The angel then described to them the place and situation in which they should find this new-born Prince and Saviour. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men. When the angels had sung their Maker's praise, they left the shepherds and returned to heaven. The account we have of our Lord's childhood is very short. He did not make himself publicly known till he was about thirty years of age; but, from that time till his death, he went about doing good. I will give you some of our Lord's discourse to the people on the mount, in which he gave an explanation of the law.

Africanus. Then it was not in that terrible manner in which God spake from Mount Sinai.

Britannus. No: for though Jesus was the maker and the upholder of the world, he condescended to clothe himself in human flesh; thus concealing his divinity,

divinity, that man might not be afraid by his majestic glory. He began his discourse by pronouncing blessings on the poor in spirit, saying, for their's is the kingdom of heaven; and on those that mourn, for they should be comforted; to those that hunger and thirst after righteousness he promised that they should be filled. The blessing to the merciful, is that they shall obtain mercy; to the pure in heart, that they shall see God; and to the peace-makers, that they shall be called the children of God. Our Lord also exhorts us to let our light (that is our example and conduct) so shine before men, that they may see our good works, and glorify our Father who is in heaven; for our Lord says, Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil them. Whosoever shall break one of the least of these commandments, and teach men so to do, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them shall be called great in the kingdom of heaven. And concerning that commandment which says, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment, our Lord says, I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; for I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, that ye may be the children of your Father who is in heaven; for he maketh his sun

sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. If ye love them who love you, what reward have ye? if ye salute your brethren only, what do ye more than others? Be ye therefore perfect even as your Father who is in heaven is perfect. Thus, Africus, you see what our religion teaches us.

Africus. It teaches you to be very good. I wish I could be so too. Pray have you a tabernacle to worship God in?

Britannus. Under the Jewish dispensation God's presence was manifested in one peculiar place. In the wilderness it was principally confined to the tabernacle; and when the Israelites were settled in Canaan, a large temple was built for the worship of God; and they were to seek God in the temple, for there his presence peculiarly dwelt. But Jesus Christ has assured us, that where two or three are gathered together in his name, there he is in the midst of them. Now, my dear Africus, all your happiness depends on your believing in Jesus; for the word of God says, He that believeth in Jesus shall be saved, but he that believeth not shall be damned; that is, lost for ever, for ever banished from his presence, and sent to hell to dwell with the devil.

Africus. One of your sailors, whom I had offended, called upon God to damn me. I knew he meant something bad; but if he knew all the great things you have told me of God, how could he wish me to be for ever banished from his presence,

fence, for ever to dwell with the devil? This is revenge beyond what we Africans think of! I have seen these men commit such crimes that I almost abhorred the name of a Christian!

Britannus. Though they go by the name of Christians, they are unworthy of that name; they love not Christ, neither do they obey his commands: for he has said, Swear not at all; yet they blaspheme that holy name by which they are called, by their profane cursing and swearing: but if they do not repent, they are heaping upon themselves wrath against the day of wrath.

Africus. But you have not told me, Britannus, whether the children of Israel got to the good land God had promised them.

Britannus. God gave them the land he promised, and wrought such wonders for them as no nation besides ever experienced. But it was not my intention to proceed further in their history than to introduce the establishment of religion.

Africus. You take a great deal of pains to instruct me, Britannus, but I am still very ignorant, I want to know more about Jesus Christ.

Britannus. You must pray to God to enlighten your understanding; for it is said in this blessed book, If any man lack wisdom, let him ask it of God, who giveth to all men liberally, and upbraideth not, and it shall be given him.

CONVERSATION

CONVERSATION THE NINTH.

Africus. **W**HAT is that in your hand, Britannus?

Britannus. A letter from a friend in England.

Africus. Let me look at it.—What are all those scratches?—It don't look like the books which I have seen.

Britannus. By those written marks we convey our thoughts to each other.

Africus. And can you tell what your countrymen were doing when that came away?

Britannus. Yes. My friend says, that great numbers of them were to meet together that night, to beseech the Almighty to bless us to the poor Africans, that they might come to the knowledge of Jesus Christ, and receive him as all their salvation, and all their desire.

Africus (*bursting into a flood of tears*). O Britannus! they will beseech God in vain for me. I thought to conceal it from you, but it will come out; I am quite miserable! I feel myself so very wicked, that Jesus Christ cannot love me.

Britannus.

Britannus. But how came this alteration since I saw you last?

Africus. I was in the highest spirits, thinking over the things you had told me, and was pleasing myself with the thoughts that I knew so much more than my countrymen did, and how they would admire and stare at me, when I came to talk to them about the first man and woman that lived in this world, and how they were deceived by the devil, and that the devil had deceived all mankind: and then I thought I would say, And you my countrymen he hath deceived, in making you worship him, when God ought only to be worshipped. But, all at once, my heart was struck, You wretch! What you, who have worshipped the devil, pretend to teach others to worship God! This followed me wherever I went. When night came, I hoped to forget all in sleep; but sleep forsook me. I then tried to think of Jesus Christ; but oh, what wicked thoughts came into my head!—That there was no Jesus Christ, and that Britannus only meant to deceive poor blacks with fine stories. Then, the things you told me came with such force on my mind, that I cried out, Yes! there is a Saviour, but not for me. Oh, the wicked thoughts I had! my heart was like the troubled sea that casts up mire and filth.

Britannus. But in a dark night you cannot see the filthiness of the waters, occasioned by the tossing of the waves: it is only light that makes the discovery.

Africus.

Africus. But my heart was good before I saw you; why is it so wicked now?

Britannus. All the wickedness you talk of was in your heart before I saw you.

Africus. How do you know that?

Britannus. Because the word of God tells us, that a corrupt tree cannot bear good fruit. Now, as you sprang from Adam, you partake of his sinful nature, and, though the night of ignorance obscured the sight from your soul, believe me, you was then in more danger than you are now you see it.

Africus. I do not like the sight.

Britannus. It is a painful sight, but I hope it will prove profitable to you.

Africus. How is that possible, Britannus?

Britannus. Suppose two vessels at sea, and each vessel sprang a leak: it is observed by the crew of one of the vessels, and fills every heart with dismay; terror reigns on every side; the opening gulf is full in view: this leads them to repair to their captain, who, with the utmost composure, gives the proper orders to stop the leak; in which they succeed, and accomplish their voyage; while the sailors in the other ship, not knowing the damage she has sustained, are all jollity, and, as it were, saying, We shall know no sorrow, when in a moment sudden destruction overwhelms them all. Which ship would you prefer to have been in?

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Africus.

Africus. That, to be sure, which saw its danger and escaped.

Britannus. You are exactly in that situation : you see your danger by reason of sin.

Africus. But my heart is ready to be overwhelmed, as with a mighty flood, and I can see no way of escape. I must sink as the ship did.

Britannus. You have a captain to go to, who can repair the breach which sin has made, that the waters may not overwhelm your soul.

Africus. What Captain have I to go to ?

Britannus. Jesus Christ. He is called, in this book, the Captain of our Salvation.

Africus. But I dare not go to him, I am so very wicked : and you have told me, that God abhors sin ; then he must abhor me, for I am all sin. I cannot think one good thought ; I am lost ! I am undone !—leave me, Britannus ; why will you talk to such a wretch ? Jesus Christ never will save one who has given himself up to the devil. You know I have worshipped him ; I have done his work, therefore I must be his servant.

Britannus. Jesus Christ came to destroy the works of the devil, and take the captive from the hand of the terrible one.

Africus. But you said, all that forget God should be turned into hell ; and I am sure I have lived in forgetfulness of God.

Britannus. Undoubtedly, that will be the portion
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of all who live and die without ever applying to God for salvation; but you now think about God, and I hope desire to love and serve him.

Africus. I am too wicked to think of loving and serving God. I am only fit for hell, and there I must go.

Britannus. Your fitness for hell I will not dispute, and that you are in a lost condition. This we knew before we left England.

Africus. Then for what purpose did you come?

Britannus. To tell you that Jesus Christ came to seek and to save that which was lost.

Africus. Then I might hope if I was not so great a sinner; but there is no hope for me. Leave me, leave me; the more I talk to you, the worse I get. I want to be like you, and my soul is harrowed that I cannot. O that I could but love the blessed Jesus! but I cannot. Leave me to my own misery. (*Here tears interrupted him*). On seeing Britannus weep also, he exclaimed, My dear Britannus, weep not for me. You pierce me through with fresh wounds! Ah, you believe poor Africus can never be saved. Leave me, leave me to the horror that surrounds me.

Britannus. Leave you? no, that I cannot. This blessed book tells us to weep with those that weep, and comfort those that mourn. God says, Comfort ye, comfort ye, my people, speak ye comfortably to them.

Africus. Stop, say no more;—every word is against me. God says, “my people.” Worshipers of the devil cannot be God’s people.

Britannus. But God can make of such, a people to shew forth his praises, and if I can prove he has done so by any one, will you then say he is not able to do so by you?

Africus. No, I will not.

Britannus. Every kind of worship which is not according to the word of God cometh from the devil; whether it be images of wood or stone, or any thing else, it matters not; if it is placed in the room of God, it is equally hateful in his sight. But to shew you, that God is a God full of mercy and compassion, forgiving iniquity, transgression, and sin. In this book we have recorded God’s goodness to a very vile man; his name was Manasseh; he was king in Judah, and reigned over God’s own people; but, instead of seeking the God of his fathers, he worshipped gods of wood and stone; he also made the people to transgress; and those that would not forsake God he put to death; so that it is said, he made the streets of the city run down with blood.

Africus. What an abominable wicked man!

Britannus. Yet God had mercy on him. The Almighty brought him into affliction, and in his distress he cried unto God; and God heard his prayer, and pardoned his sins. He renounced his idolatries, and served the living and true God.

Africus.

Africus. O the goodness of God!

Britannus. The love of Christ is as free for you, Africus, as it was for Manasseh.

Africus. I wish I may find it so; but I fear my sins are too great. I feel my heart so very bad, so very wicked.

Britannus. I will take you to my friend, who is now, through the goodness of God, recovered. He may be able to say something to comfort you.

Africus. I cannot, I will not see him. I shall not be able to talk to him.

Britannus. To-morrow is the Lord's day. My friend will then speak from the word of God. Come along with Ned, and I hope you will hear something that will relieve you.

Africus. I feel so very wicked I am ashamed to be seen, I think every body will hate me. I have shunned Ned all day. In the morning, he asked me why I looked so dull; but I don't like to tell any body but you, how wicked I am. If you can assure me you have never told your friend what has passed between you and me, I will go.

Britannus. Indeed, Africus, I have not mentioned a word on the subject, as I wished first to bring you acquainted with him. I am sure you have only to know him to love him.

CONVERSATION THE TENTH.

Africus. **M**Y dear Britannus, you have betrayed me.

Britannus. In what ? I do not understand you.

Africus. You certainly told your friend all I had said to you ; and he laid my heart open before all the people.

Britannus. Believe me, my dear Africus, I never told him a word that had passed.

Africus. You surprise me !—not told him ! how then could he tell all that had passed in my heart ?

Britannus. Because there hath no distress befallen you but what is common to man.

Africus. But when he read out of God's book, they were words on purpose for me ; if he had not known my heart, how could he speak to my heart ?

Britannus. All your heart was known to God : and the method God takes, is to lead his servants' minds to such and such words that are suitable to persons there present ; and, God accompanying it with his blessing, they receive the benefit of it, as I hope you have done.

Africus.

Africus. I have, my dear Britannus. Jesus has turned my mourning into joy : it was good for me that I was there. Oh, what a dear Saviour I have found ! how precious is the sound of Salvation to a sinner ready to perish ! Now I long to talk with your friend. I feel quite a love to him. But I must tell you all. While he was talking to God in prayer, my mind was in the greatest agitation. I could not hear a word he said. I stood like a man before his judge, that was sure he should be condemned. I dreaded his opening the book, as I thought there could be nothing but condemnation from God to such a sinner. How did my heart tremble when he opened it ! but what was my astonishment when he read these words, Cast down but not destroyed ! Here was no condemnation ; my heart revived. Your friend went on to shew how a soul might be cast down ; then he told me all my heart, all my sins that cast me down. I was all surprise ! He said, God was so holy that he could not delight in a sinner as a sinner, and that the justice of God demanded the punishment of sin. Then why was it that sinners were not destroyed ? Because Jesus Christ, the beloved Son of God, had left the throne of his glory in heaven, to die in their room and stead, to purchase redemption through his own blood, which he poured out on the cross, to save all that were cast down by their sins, that saw themselves lost and helpless ; to such he would give a new heart, and a new spirit he would put within

within them. He would make them hate every evil way ; the drunkard would become a sober man ; the liar would hate every false way : he that was given to steal would steal no more ; he that was full of revenge would be filled with love, even to his bitterest enemies ; for he would consider that if Christ so loved him as to die for him, while he was an enemy to God, the least he could do, was to forgive his enemies, and pray for them, and shew his love to them by all the kind offices in his power : he would find his heart changed ; he would feel holy affections springing up ; his heart would be filled with joy, and his mouth with praise. He then said, many great nations, he might say, continents and islands, were cast down, and debased in ignorance and folly. They were bowing to stocks and stones ; they were even so far seduced, as to worship the devil, that inveterate foe to mankind : but yet they were not destroyed. Why ? Because God will ere long raise them up. Then will they arise and shine, when the glory of the Lord shall have risen upon them ; then shall Ethiopia stretch out her hands unto God, and all nations shall bow to his sceptre. He then said, We are come as harbingers, or fore-runners, to prepare the way (may a host follow us), to traverse the deserts and wildernesses to seek that which is lost. May the Lord crown our labours with success. This is as much as I can remember, Britannus.

Britannus.

Britannus. But how did you feel afterwards, when you came to reflect on what you had heard ?

Africus. I thought I felt what your friend said of a new heart. I loved Jesus Christ, and I wanted to be like him. I was all joy and astonishment at his goodness to such a very wicked creature ! My heart was so full that I told Ned ; at which he greatly rejoiced, and told me how good Jesus Christ had been to him, in calling him and his wife and three children out of darkness into his marvellous light. We sat up almost all night, talking of the goodness of God. You might well say, you came to make us happy. O how happy I am ! how happy are the blacks in Free Town, under the protection of the English ! O that their good designs may spread all over Africa, that we may become a free and happy people, living in love and union with each other ! England will have more to boast of, in having all Africa as her friend, whom she will not find ungrateful, than in carrying her people to slavery and misery ! O my country ! my poor country ! my heart is full of love to my country ! Oh, did your countrymen know the bitter anguish an African feels, when he is made sensible of the true state of his country, surely, they would no longer involve us in misery. Though my heart is full of joy on my own account, yet it is pained, when I think of father, mother, brothers and sisters, all in a lost condition ! How did I cry to God to have mercy on them, and on my poor countrymen. Now, Britannus, I can pray

pray to God to forgive those vile men that tore my sister from me; yes, I can forgive my worst enemies.

Britannus. This is the real effect of divine love on the heart: it creates a desire that others may partake of the same happiness.

Africus. It is indeed happiness which my heart never felt before. I have new thoughts, and new affections. I was blind to all that is good, but I now see; and I want all the world to see the great things that I see. O my poor father and mother! O my poor father and mother! (*Here he paused and wept.*) I must go and tell them about Jesus Christ. Will you go with me?

Britannus. It is settled that my friend should set out on his intended mission up the country in a few days. I hope you will go with us.

Africus. That I will. I can never more be parted from you. But your friend must first go with me, he cannot deny me; for he said, he was come on purpose to seek that which was lost. Alas! my poor father and mother and the whole family are in a lost condition: he will pity them, he will go.

Britannus. I doubt not but he will readily comply with your request: for it will rejoice his heart to hear the great things Jesus has done for you.

THE END.